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600 factory, they look upon him as a fetich, and receive him well accordingly; but on the contrary, should a dearth occur, then the traveller had better make his escape as quickly as possible, as in all probability he would be severely handled.

After a death, it is the custom for all the friends of the deceased to gather together and dance over the grave, at which times they smoke, yell, and drink. The latter they always do at their own expense, as each mourner brings his own beer or rum with him. These festivities usually continue for eight days, during which time they generally make great disturbances, which not unfrequently end in bloodshed.

DISCUSSION.

Mr. RAMSCHOTTE D'ALMEIDA remarked, with regard to the palm-beer drunk by the Quimosos tribe of Angola, that the natives of Ceylon, and those of the Malayan Archipelago, were also in the habit of drinking a palm-beer, but this was drawn from the cocoa-nut tree. The stem-bearing portion of the tree being lopped off that part of it in which the cocoa-nuts were suspended, was bent downwards, in the shape of a curve or a bow, at the end of which an earthen or wooden vessel was attached to receive the juice. It has an agreeable taste, and forms a very pleasant beverage. It is known amongst the Malays as the "manou manis", or sweet juice. When it is allowed to ferment, it is called "teddy"; and, taken immediately, has an intoxicating effect. Cocoa-nut vinegar is sometimes made from this liquor.

Dr. CARTER BLAKE saw nothing to impeach the accuracy of Mr. Hamilton's observations respecting the intoxicating fluid, inasmuch as the Indians of Nicaragua extracted a somewhat similar liquid from one of the indigenous trees (*Acrocomia sinifera*, *Orst.*), and which was undoubtedly inebriating the instant it was tapped from the tree, without any time being given for fermentation.

Dr. CHARNOCK said the author of the paper spoke of the cannibals which he had come across as having a squalid and unhealthy exterior. It was probable that this might be attributed rather to the circumstances in which they were placed than to the eating of human flesh. It had never been proved that there was any appreciable difference between the flesh of man and that of other animals. It seemed to agree very well with those who indulged in it, for they were generally vigorous and robust people.

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The following paper was then read:

114 *On the* RACES *of* PATAGONIA. By Lieutenant MUSTERS, R.N.

In this paper it is proposed to give the members of the Anthropological Institute a brief sketch of the manners and customs of the tribes which inhabit the tract of country commonly known as Patagonia, as a residence of twelve months, during which I traversed the entire length of the country, afforded me an oppor-

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104 bunity of becoming acquainted with that little-known part of America and its wandering inhabitants.

[5] The name Patagonia is here applied to the country extending from the line of the Rio Negro, about latitude 40 deg. south, to the Straits of Magellan; and is bounded on the east by the Atlantic Ocean, and on the west by the Cordillera of the Andes, although the Chilians, for their own purposes, make the Pacific the western limit. The ordinary notion that this great tract is 133 an inhospitable desert of high barren plains and rocky hills is only correct as applying to portions of the coast line and certain isolated districts of the country. The interior presents abundance of watered valleys, and pasture over which roam countless [136] herds of guanacos and innumerable ostriches, by which name the Rhea Darwinii is generally known. And the numerous horses of the wandering tribes never fail to find food and water.

[10] The Indians (to use the misnomer handed down from the first Spanish discoverers) inhabiting this country are divided into three distinct races, differing in physique and language, and, in some marked respects, in their modes of life. Besides these the Fuegians, or, as the Tehuelches call them, Yamenecunas, though properly inhabitants of Tierra del Fuego, are sometimes found upon the south-west coasts of the mainland; with these I had no intercourse, and their habits have been described by many other travellers, and they are mentioned in order to avoid unnecessary queries.

The Patagonians are called by themselves Aksaiconka, or Tehenek, but are more usually known as Tehuelche or Tehuel people, a name probably given them by the Araucanians, and by which they are generally designated. These are divided into northern and southern. The northern generally frequent the district extending from the Santa Cruz river to the Rio Negro. And the southern range over the remainder of the country from the Santa Cruz river to the Straits. These two tribes are however much intermixed, and, as in the case of the party of Indians with whom I travelled, are to be met with hunting and roving in company in all parts of the country; they are, however, distinguishable by dialectical differences in accent, and differ slightly in physique, and in the frequent feuds and quarrels they display as much hostility as if they were distinct races.

The second race of natives is usually known as the Pampas or Penck, whose district lies between the Chupat river and the Rio Negro; these are an offshoot of the Pampas Indians of the plains north of the Rio Negro, having their head-quarters at Las Salinas near Bahia Blanca. They speak a distinct language, somewhat similar to, but not identical with, that of the Araucanos, and are notably different in physique and feature from the Tehuelche.

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The third is a branch of the great Araucanian race, which has its head-quarters near Las Manzanas, in or about the same latitude as Valdivia, from which it is about sixty miles distant, on the eastern slopes of the Cordillera. These may be described as the border race, seldom descending much to the south of the Rio Limay, though they cross the Cordillera to Valdivia and Araucania. 101

Of these three races the Tehuelche or Aboniean will occupy the chief portion of the time at my disposal, which will not admit of giving more than a short sketch of their manners and customs, and a few very brief remarks on the distinctive characteristics of the others.

The traditionary gigantic stature of the Patagonians is naturally, as I have learnt by experience, the first point as to which inquiries are made. Of the two divisions of the race, the southern slightly surpass the northern in height, but not in muscular development. The average height of the southern Tehuelches is rather over five feet ten, but I have seen many six feet, and some attaining six feet four; the great breadth of the chest and the muscular power of the limbs cannot fail to arrest the attention of any one seeing them for the first time, and it is easy to imagine that if such men came down to meet the first Spanish voyagers, they would, especially when seen dressed in their long mantles, appear of gigantic proportions. Some of the women whom I saw were remarkably tall. The wife of the cacique "Orkeke" was very little short of six feet, and possessed a corresponding robust form and strength of muscle, but the average female height did not exceed five feet six. I never remarked the weakness and want of muscular power in the legs attributed to them by some travellers. They are very active and good runners, and, in their games of ball, display great quickness and strength; they almost invariably travel on horseback, but as an illustration of their walking powers I may mention that two of them who volunteered to go to Buenos Ayres in the sealing schooner, after waiting for several days in the mouth of the river for a fair wind grew restless, and finally walked back to the trading station, a distance of between forty and fifty miles, without food, in about fourteen hours, and when they arrived did not appear in any way distressed, merely remarking that it had been a long walk. 142 481 [526]

They usually have large heads covered with long black hair, dark sparkling eyes, which give a bright intelligent look to their oval faces. Their foreheads are generally good (retreating foreheads being rare) with peculiar prominences over the eyebrows. Their noses are often aquiline, but varying as in other countries, but generally with a marked breadth of nostrils. Their natural complexion is reddish brown, scarcely, however, deserving the 142

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description as given by Fitzroy, as that of a Devon cow. The naturally scanty growth of beard and moustache is carefully eradicated with a pair of silver tweezers, by the aid of a small piece of looking-glass. Some of the men would be considered handsome in any country, and the lively good-humoured expression of their countenances when in their own homes contrasts strongly with the sullen and downcast expression assumed by them when in the settlements. In the prospect of a fight, however, their expression changed altogether, their glaring eyes and altered features manifesting unrestrained ferocity.

The women, when young, are of prepossessing appearance; when not disfigured by paint displaying ruddy complexions and well cut features. Their hair is comparatively coarser, and though uncut, appears almost shorter than that of the men. They attain puberty at an early age—probably about thirteen years—are frequently married at fifteen years of age, and, from exposure and hard work, speedily become aged.

The dress of the men consists of a waistcloth or chiripa, either of linen, poncho, or a piece of old mantle; but, whatever the material, this article of dress is indispensable. I would remark, in passing, that they scrupulously regard decency both in their persons and habits. The rest of their dress consists of a mantle, about six feet square, made of the skins of the young or, by preference, unborn guanaco, or even of those of the skunk, fox, eamy, or wild cat. The mantle is secured round the waist by a girdle or belt, frequently ornamented with silver, in which the tobacco pouch, knife and ostrich bolas are secured. Their feet are protected by Potro boots made of the skin stripped from the thigh and hock of a horse, or large puma; over these they sometimes wear overshoes made of the skin from the hock of the guanaco. As may be imagined, the footmarks made by them when thus shod would be abnormally large, which gave origin to the name "Patagon," applied to them by early Spanish navigators. They go bareheaded, their flowing locks being confined by a fillet plaited from any unravelled yarn obtained from ponchos procured in barter with their Araucanian neighbours, or from cloth or flannel from the settlements. The women wear a loose calico or stuff sacque extending from the shoulder to the ankle, and over this a guanaco mantle, secured a little below the throat with a silver pin ornamented with a large disk, or, if they are very poor, with a nail, or thorn from the algarroba tree; they also wear when travelling broad belts ornamented with blue beads or copper or silver studs sewn on to the hide; boots of horsehide similar to those worn by the men, with the exception that the hair is left on. The women are fond of ornaments consisting of huge earrings and necklaces of silver or blue beads; the men also wear

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these necklaces, and adorn their knife sheaths, belts, and horse gear with silver studs or plate, and such as can afford it indulge in silver spurs and stirrups. The women furthermore lengthen their hair artificially, adorning the long tails with blue beads and silver pendants, but this only happens on state occasions. Both sexes smear their faces and occasionally the limbs with paint. This paint is composed of either red ochre or [illegible] earth mixed with grease, obtained by boiling out the marrow bones of the game killed in the chase; they also tattoo on the forearm by the simple process of puncturing the skin with a bodkin, and inserting a mixture of blue earth with a piece of dry grass.

On state occasions, such as a feast on the birth of a child, the men further adorn themselves with white paint—a powdered gypsum, which they moisten and rub on their hands, and thus make five white finger-marks over their chests, arms, legs, etc. Nearly every morning the men have their hair brushed out with a rude description of brush, by their wives, or if unmarried, their sisters or female friends, who take great care to burn any hair that may be brushed out, as they fully believe that spells may be worked by evil intentioned persons who can obtain a piece of their hair or nails. After the hair-brushing is finished, the women adorn the men's faces with paint; if in mourning they put on black paint, and if going to fight, sometimes put a little white paint under the eyes, which assists, in contrast to the other, in giving a savage expression. The women paint each other's faces, or if they possess a small piece of looking-glass, paint their own. The women on the eve of their wedding-night cover their bodies all over with white paint, and a child on its birth is also similarly whitened.

The tents or toldos of these people, called by themselves "kou", much resemble those of our gipsies, though they are much larger, loftier, and of a squarer form. It is simply and speedily constructed. A row of forked posts, about three feet high, are driven into the ground, and a ridge pole laid across in front of these, at a distance of about six feet; a second row five feet high with a ridge pole; and at the same distance a third row, six feet high, are fixed. A covering, made from forty to fifty full-grown guanaco skins sewn together, and smeared with a mixture of grease and red ochre, is drawn over from the rear, and secured by thongs to the front poles. Hide curtains fastened between the inner poles partition off the sleeping places, and the baggage, piled round the sides, excludes the cold blast.

The duty of pitching and striking the toldos, as well as of loading the hides and poles on the horses, devolves on the women, who show great strength and dexterity in the work. The furniture of the toldo consists of a few hides, bolsters formed

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of old pouches stuffed with guanaco wool, and sewn up with ostrich or guanaco sinews, a few lechos or woven blankets obtained from the Araucanos, and the remaining saddle gear. The cooking utensils comprise only an occasional iron pot, and an asador or spit; wooden platters are occasionally met with. The weapons used in the chase are the bolas, fitted with either two or three balls, the first being used against ostrich, and the latter to capture guanaco; and a lazo for capturing wild horses or cattle.

The arms of the Tehuelches consist of gun, or revolver, a long heavy lance, used only by dismounted Indians, and the bola perdeda, or single ball, a most effective weapon in their hands. Pigafetta mentions these Indians as using bows and arrows; this I look upon as an error: he either met with a party of Fuegians, or else with a tribe of Pampas living on the sea-coast, further north, whom I shall shortly have occasion to notice. My reason for stating that he was wrong is simply that no flint arrowheads are met with until the Rio Negro is reached, where they abound. Also there is but little wood nearer than the Cordillera suitable for bows, and it is reasonable to suppose that previous to the introduction of horses, these Indians' journeys were confined to a smaller area. Indeed, one Indian informed me that some caves, existing in a volcanic range south of the Santa Cruz river, were formerly inhabited by Tehuelches. When not engaged in hunting or training their horses, men occupy themselves in making wooden saddles, bolas, lazos, spurs, and other gear, or in working silver ornaments and pipes made out of stone or hard wood, and fitted usually with a silver tube; they also manufacture iron, procured by trade or from shipwrecks, into rings, knives, etc.

Their anvils and hammers for working the silver are generally of stone. They also shape the materials for bolas with hard stones; the scrapers with which the women clean the skins are of flint or obsidian, of which material, probably, prior to the advent of the Spaniards, their knives were constructed. They procure fire by the use of flint and steel, employing as tinder a description of dried fungus, obtained in the wooded districts at the base of the Cordillera. The women's occupations, besides discharging all the household duties and fetching wood and water, consist in dressing the skins and manufacturing the mantles of the young guanaco, fox, skunk, and ostrich skins, using, instead of needles and thread, sharp metal bodkins and sinews obtained from the back of the adult guanaco. The puma, fox, and ostrich mantles, are chiefly manufactured for barter in the settlements. Some of the women also weave garters and fillets for the head, and occasionally work in silver. The children amuse themselves, as usual, by imitating their elders. The boys practise with miniature bolas and lazos, and mount any

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horse they can catch; whilst the girls play at making miniature toldos, and sitting in them. 857

The Indians evince great affection for their children, indulging them in every way, and never chastising them for freaks or acts of mischief. They are inveterate gamblers, manufacturing their own cards out of hide, and will sometimes remain two or three days without food, as it is unlucky to eat whilst playing, absorbed in games of chance, on which they stake all their possessions. The men, also, when opportunity offers, race their horses, winning and losing heavy stakes on the result; but I am bound to say that foul play is unknown, and all debts of honour are scrupulously paid on the spot. They also play a game with stones resembling the "knucklebones" of English school-boys, and a game of ball, played by eight players, four on each side, within a ring marked by a lazo laid on the ground: two balls are used, made of hide stuffed with feathers; the player throws the ball up from under the thigh, and strikes it with his hand at the adversary, each hit counting a point. 861 525 524 526

They are dependent for food almost entirely on the chase: the statements that they eat raw meat have probably arisen from their custom of sometimes eating the heart, marrow, liver, blood, and kidneys, raw. The meat is invariably cooked, that of the ostrich being preferred. The most usual method of cooking on the hunting ground is to prepare the bird so as to form a bag, enclosing the meat with hot stones, which is placed on the embers, the broth being thus retained. In camps, they also roast the meat on spits, or sometimes boil it. The iron pots are, however, more generally used for frying out the grease or marrow. Their occasional vegetable diet consists of the roots of a species of wild potato found, however, only in a few localities, a description of spinach, and a few other plants, when procurable. They also eat the leaves of the dandelion, which is frequently met with in the grassy valleys; and wild currants, strawberries, apples, and piñones, when in the parts where they abound. In fact, they readily eat any fruit or vegetable products obtainable; and are great consumers of salt, obtained in sufficient quantity from various salinas. They occasionally chew a species of gum which exudes from the incensebush; this, however, is intended as a dentrifice. Intercourse with settlements has taught the Tehuelches the uses of tobacco, sugar, zerba, and rum; none of which, however, are looked upon as indispensable, with the exception of tobacco, which is always prepared for smoking by a mixture of chips of wood: many of them, however, neither smoke nor drink. 262 252 262 [137] [763] 273 276 177

On the birth of a child, if the parents are rich, *i.e.*, own plenty of mares, horses, and silver ornaments, notice is immediately 852

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852 sent to the doctor or wizard of the tribe, and to the cacique and relations. The doctor, after bleeding himself with bodkins, and painting himself white, gives the order for the erection of a tent called by the Indians "the pretty house". The women immediately collect together their mandils, a description of wove blanket, obtained from the Araucanians, and sew them together to form the covering of the toldo; some of the women then place the necessary stakes in the ground to form the toldo, and the young men, taking the mandils, march several times round the stakes to frighten away the devil, the old women singing and crying in a discordant manner, and then draw the covering over the stakes; lancepoles, with brass plates and streamers attached, are placed in front, the whole forming a gay-looking toldo. The men then mount their horses, and after a short interval, mares are brought up and knocked on the head in front of the tent, after which the meat is either portioned out to the several families, or cooked on the spot, all being free to come and eat. To-
852 535 wards evening a fire is kindled in front of the mandil-tent, and a dance takes place after the following manner: The men and women sit down at the opposite sides of the fire, except the musicians, who sit in the tent; their instruments consist of a [534] small drum formed by a piece of hide stretched over a bowl, and played on with two sticks, and a wind instrument, formed from the thighbone of a guanaco, with holes bored in it, which is applied to the mouth, and played on with a small wooden bow, having a horse-hair string, after a preliminary tune and howling on the part of the old women. Four Indians, muffled up to their eyes in their mantles, wearing on their heads plumes of the so-called ostrich (*Rhea Darwinii*), step on the scene; they first of all pace majestically round the fire, then quicken their pace to a sort of little trot; after two rounds the time is quickened, they throw aside their mantles, and appear with their bodies naked, except the waistcloth, painted all over, each one wearing also a strap studded with bells, extending from the shoulder to the thigh. At the moment that the mantles are thrown on one side, they dance in quick time to the music in not ungraceful steps, at the same time bowing their plumed heads most grotesquely, in time to the taps of the drum on either side. When tired, they resume their mantles, retire for a drink of water, and then come on again dancing a different step. When they are fatigued, four more take their places, and so on, till all present have had their turn. When many Indians are present, these performances often last until a late hour of the night. The women, who only participate as spectators, mark their applause of any particularly good dancer by a howl which may be considered a sort of encore. I have on one or two occasions known these dissipations carried on for two or three evenings in succession.

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The same ceremonial is observed on the attainment of puberty by a girl. The important event is announced by her father to the cacique, who thereupon notifies it to the doctor. The girl herself is placed in the "pretty-house", and no one allowed to enter it. Marriages amongst the Tehuelches are always those of inclination, and if the damsel does not like the suitor to her hand, her parents never force her to comply with their wishes, although the match may be an advantageous one. The usual custom is for the bridegroom, after he has secured the consent of his damsel, to send either a brother or some intimate friend to the parents, offering so many mares, horses, or silver ornaments for the bride. If the parents consider the match desirable, as soon after as circumstances will permit, the bridegroom, dressed in his best, and mounted on his best horse, proceeds to the toldo of his intended, and hands over the gifts; the parents then return gifts of equivalent value, which, however, in the event of a separation, are the property of the bride. After this the bride is escorted by the bridegroom to his toldo, amongst the cheers of his friends, and the singing of the women. Mares are generally then slaughtered, and a feast takes place. The animals being killed, cooked, and eaten on the spot, great care being taken that the dogs do not touch any of the meat or offal, as it is considered unlucky. The head, backbone, and tail, together with the heart and liver, are taken up to the top of a neighbouring hill, as an offering to the "Gualychu", or evil spirit. An Indian is allowed to have as many wives as he can support. However, it is rare to find a man with more than two, and they more generally only have one.

On the death of a Tehuelche all his horses, dogs, and other animals are killed; his ponchos, if he possesses any ornaments, bolas, and other belongings, are placed in a heap and burned, the widow and other womenkind keeping up a dismal wailing, and crying out loud in the most melancholy manner. The meat of the horses is distributed amongst the relations; and the widow (who cuts her hair short in front, and assumes black paint) repairs bag and baggage to the toldo of her relations, if she has any, if not, to that of the chief. The body, sown up in a mantle, poncho, or coat of mail, if the deceased possessed one, is taken away by some of the relations, and buried in a sitting posture with its face to the east, a cairn of stones being generally erected over the place. I have never seen any of the graves described in Mr. Wood's book; but as I never travelled much by the sea-coast, they may exist and be the burial-places of some of the Pampa tribe.

A curious custom prevails amongst these Indians with regard to their children. If a child hurts itself while playing, mares are slaughtered as a sort of thanksoffering that it did not die, a pretty



[i.e. as for a newborn child. — Analyst]

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[782] 755 house erected, and a feast and dance takes place. If a child falls ill, the doctor is sent for, and if he says it will live, great rejoicing and a feast take place. The doctors, although they depend chiefly on incantations and magic to perform their cures, must have some other knowledge, which they keep to themselves, as I have known them perform two or three cures when the sick people appeared to be rapidly sinking. I will cite one instance of their treatment which came under my particular notice. The patient, a child of about a year and a half old, was very ill with influenza, and we all thought it would die. The doctor arrived in the toldo, and laying the child on its back, proceeded, after patting it lightly on the head, and murmuring an incantation, to place his mouth close to the patient's chest, and shout, as far as I could understand, to exhort the evil spirit to leave the child; after this he took it up, carefully handed it to its mother, who under his directions, smeared it all over with gypsum. This over, it was handed back to the doctor, who had been absent a minute. He then produced a hide bag, at the bottom of which were some charms; into this he inserted the baby's head several times, muttering incantations; after this a white mare was brought up, and after being painted with red ochre hand-marks all over, was knocked on the head, cooked, and eaten, care being taken, as before, that no dogs approached. The liver, heart, and lungs were hung on a lance, at the top of which was suspended the bag containing the charms. Whatever effect these ceremonies may have had, the child recovered. On the death of a 766 child great anguish is displayed by the parents. The horse it has been accustomed to travel on on the march, is brought up, the gear placed on it, even to the cradle, and the horse, when fully caparisoned, strangled by means of lazos, the saddle gear, cradle, and all appertaining to the child burnt, the women crying and singing; the parents, moreover, throw their own valuables into the fire to notify their grief. These things some of the women who cry are allowed to snatch out as a recompense for their services; however, they seldom benefit much.

776 I have now described most of the principal ceremonies observed amongst these Indians, but have not touched on their religion in any way. They believe in a good spirit gifted with much power, who made the Indians first, and also the animals necessary for their maintenance, which he dispersed from a hill visited by us in our wanderings, situated about lat. 47 degs. south, long. about 71 degs. 40 mins. west. This great spirit, however, according to their ideas, takes but little trouble as to their welfare; consequently most of their religious ceremonies are for the purpose of propitiating the evil spirits, which are several. The chief devil, however, who rejoices in the name of "Gualy-

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chu", is supposed continually to lurk outside and at the back of the toldo, watching for an opportunity to do harm to the inhabitants, and is only prevented from causing continual annoyance by the spells of the doctors, which latter are not only supposed to be gifted with the power of laying the devil, but also affirm that they can see him. On an occasion of sickness it is a common custom with these and other Indians to try and drive away the evil spirit by firing off guns and revolvers, throwing lighted brands into the air, and beating the backs of the toldos with lance shafts or bolas. Besides this particular household devil, if I may be allowed the expression, there are many others who live in caverns under particular rocks and rivers; these are supposed to be the spirits of departed members of the medical profession. Their power was, as far as I could ascertain, confined to the districts contiguous to their habitations.

These Indians have also a custom of saluting the new moon, patting their heads and murmuring an incantation. They also salute in the same manner the spirits of the rocks and rivers. I at first was of opinion that they merely saluted these objects as specimens of the Creator's handiwork, but at last was inclined to think that their devotions were directed to propitiate the tutelary demons presiding over them. They have many signs and omens; one peculiar one is the cry of the night-jar, which, if uttered over a camp or toldo, betokens sickness to some of the inmates. They also object strongly to this bird being injured in any way. Another animal looked upon as having powers of witchcraft is a flat, toad-like lizard, common on the slopes of the Cordillera. Its power is confined chiefly to laming horses, and it is killed whenever met with. When about to smoke, the Indians invariably puff a portion to each cardinal point, muttering an incantation; they then lie prone on the ground, and [illegible]le several puffs, which produces a state of torpor or insen[illegible]ity, lasting perhaps one or two minutes, when they take a drink of water and recover their senses. Sometimes the intoxication is accompanied with convulsions. This intoxication is not confined to the Indians, I myself having frequently, after inhaling tobacco smoke, experienced the same results.

The position of wizard or doctor is not a very desirable one, as in the event of his prognosticating a success in a war expedition, or cessation in sickness, or any other event which is not realised, the chief will not unfrequently have him killed. Wizards are chosen *not* by hereditary descent, but by peculiarities exhibited in their youth. Women are allowed to become doctors, but such are rare. Witchcraft, however, is not confined to these wizards, and sometimes a dying man will state that so and so has caused his death by magic, in which case the person accused,

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and sometimes his whole family, are destroyed. Casimiro, an enlightened Indian, for some time under the auspices of the missionaries at Santa Cruz, informed me that when his mother, or one of his wives—I forget which—died, he sent and had a woman killed who had caused the death by witchcraft.

Any instrument, the use of which is not understood, is looked upon as having some connection with witchcraft. For instance, a watch, which they look upon as bringing luck at play; my compass also was in frequent request, and a locket I wore round my neck was supposed to be a talisman securing the wearer from death.

I have not touched upon the language of the Tehuelches, but shall be happy to answer questions as to any words of common use amongst these people, and hope at a future time to publish a partial vocabulary of their language compiled during my residence amongst them.

From the data I was enabled to acquire I should estimate the numerical strength of their population at seventy fighting men of the south, and about two hundred of the northern, making with women and children a total of about 1,400.

*Pampas.*—North of the Sengel river, a tributary of the Chupat, in latitude 44 deg. south, and about thirty miles from the Cordillera, we joined company with a party of the Pampa or Penck Indians already alluded to. It is impossible now to do more than mention the chief characteristic differences which, besides that of language, mark them out as a distinct race from the Tehuelche. Their stature and proportions are smaller, their countenances are inferior in intelligent expression. The women, however, who seem to have appropriated the marks of the not infrequent admixture of Spanish blood, are, as a rule, better-looking than the Tehan of the Tehuelches; the men when mounted on horseback are armed with peculiar long light lances, the shafts of which are made from a cane resembling bamboo found in the Cordillera. As to their religion I have reason to believe that they are worshippers of the sun; they however practise similar rites to those already described for propitiating the evil spirit, who is known by the same name. One custom not practised amongst the Tehuelches is a ceremony the Pampas perform before drinking intoxicating liquor. Four lances are pitched in the ground, round which the chiefs walk, each carrying a pannikin containing a little liquor which they sprinkle partly on the lances and partly on the ground, muttering incantations all the time. These Pampa Indians I believe to have been the race armed with bows and arrows met with and described by the early navigators, and to have been the original inhabitants of the valley of the Rio Negro, where great quantities of flint arrow-heads and

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stone pestles and mortars are found, near Indian burying places, dissimilar to those of the Tehuelches. As to the probable use of these mortars by people to whom grain was unknown, I am inclined to conjecture that they were used to pound the aljarroba pods into a paste, such as at the present day forms an article of food amongst the Pampas. These Indians are expert in the use of the sling, with which they used formerly to chase the eamy, partridge, and other small game abounding in the Rio Negro. The numbers of the Pampa tribe south of the Rio Negro are gradually diminishing, principally by the agency of smallpox. At the time of my visit their whole population was perhaps under six hundred.

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The third distinct tribe are called, by the Tehuelches, Chenna or Araucanos; some of them are also known as Moluche; they are also called Manzaneros from the station of Las Manzanos or the apple-trees, the headquarters of their chief cheoque. These are an offshoot of the warlike Araucanian race, who ever since the first settlement of the Spaniards have waged war against the invading race with varying success but have never been conquered. They are a decidedly superior race in intelligence, knowledge, and character. They are at once recognisable by their finer features and fresh complexions; they cut their hair short, and are, as a rule, well dressed, in ponchos woven from home-made yarn by their women. The general appearance of the first party we met with, while still too far off for the colour of their eyes to be discernible, struck me as so peculiarly European that I remarked to the Tehuelche next me in the ranks, "Perhaps these are my countrymen?" He answered, "They are very white, but very much devil; perhaps they'll fight us." These Indians are far less migratory in their habits, and greatly dislike travelling, more especially the women, who invariably remain behind when the men go on hunting excursions, or pay visits to the settlements, either for peaceful trade, or, as frequently happens, for the purpose of plunder. Their ceremonies are much the same as those of the other Indians; they possess some knowledge of precious stones, to which they attach value as having particular virtues. Some clans of these Indians north of the Rio Limay or Rio Negro occupy stationary dwellings made of skins, but much larger, and exhibiting greater regard for comfort than the toldos of the Tehuelches. They also possess large flocks of sheep, herds of cattle, and horses. In the country apples and piñones abound, which they gather every autumn. Of the apples they make cider, and also prepare an intoxicating drink from some other plant; I think the algarroba.

Like the Pampas, they are armed with long light lances, which they use with great dexterity. The chiefs maintain strict disci-

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pline, and I have seen their assembled forces, each squadron with a captain or leader at its head, manœuvre like disciplined troops. Their language appeared to me to be much softer in sound than that of the Tehuelches, and resembles in some measure the Pampa tongue. The Méluche women are remarkable for their modesty and good looks, one of their chief charms being their beautiful black hair, which is of great length and fine texture, and of which they are justly proud. This race alone resisted the aggressive power of the Peruvian Incas, and a conjecture that some of the fugitives of that Royal race took refuge amongst them, was suggested to my mind by the light complexion of some of their families, and by the occurrence of the name "Manco" as that of a man who was killed during my sojourn in their country, and who, I was told, was the descendant of a great chief. Altogether these Araucanians are a far higher and more cultivated race than the Pampas or Tehuelches. Their numbers in Patagonia proper, viz., south of the Rio Limay, may be estimated at three hundred men, women, and children, which at a rough estimate would give the numbers of the Indians of Patagonia as amounting to about two thousand five hundred.

### Discussion.

Mr. D'ALMEIDA begged to observe, on the races of Patagonia, that he saw a similarity in some of their customs with those of the Chinese and the eastern races. Painting or daubing the body with the dyes or flour extracted from the leaves or roots of farinaceous plants, was a common practice with the Javanese and the natives of the Malayan seas. They burnt their hair for similar reasons to those assigned by the Patagonians. The offering of the bull's-head was also common among some of the Javanese. Mr. d'Almeida witnessed one of these ceremonies. They call it the "festa Boomie", an offering to earth. As to burning the goods and chattels of the deceased, Herodotus mentions that the Scythians practised this ceremony. Feninore Cooper described a similar ceremony, he thought, in his "Last of the Mohicans", and it is a subject of a poem by Longfellow. The Chinese, like the Patagonians, also believed in the existence of a good spirit, though they bowed down and burnt candles to the bad spirits, because the latter required more praying to than the former. He made these observations merely to show the similarity of customs prevalent amongst nations and races, though wide apart from each other.

Lieut. MUSTERS said that the method of ascertaining an average height of the Patagonians, and also the difference of stature between the northern and southern tribes, was obtained by the author of the paper taking the average of eighteen able-bodied men, in whose company he travelled. Of these, ten were of the northern tribe and eight of the southern, the latter exceeding the others in a small measure in average height. The obsidian and flint articles

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The obsidian and flint articles
were confined to scrapers used by the women for cleaning skins, and flints for obtaining fire. There were no traditions regarding the migrations of tribes extant amongst the Indians. It was impossible to obtain information of their forefathers from the Indians. The disposition of the Tehuelches was, when not excited by drink or warfare, cheerful and good-humoured. They treated Lieut. Musters with great kindness. They were particularly fond of their children. During the author's visit and travels in the country, all the tribes were mustered for political purposes: being on the staff of the head chief, he took notes of the numbers of each tribe: from these data he made his calculations, allowing four women and children to each able-bodied man. The numbers are probably slightly under than over the mark.

The following gentlemen also took part in the discussion on the above: viz., Mr. J. J. Monteiro, Col. Lane Fox, Mr. Charlesworth, Mr. Wadé, Dr. Richard King, Mr. Wake, Mr. H. Howorth, Mr. Lewis, and the Chairman.